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General Notes.

The *Shūyōkai* (Conference for Spiritual Culture) was a great success.

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In connection with the Hanabatake anniversary Miss Adams issued a fine folder in Japanese, illustrated by excellent cuts of the ground-plan, the free hospital, the night school, the primary school, and the *creche*. The full text describes the location, purpose, history of the growth of the institution, its work, results, financial condition and the officers and employees.

* * * *

"Side Lights on the Orient," by Walter Lambuth, is a small volume of 168 pages, by a former missionary of the M. E. Church, South, in China

and Japan, recently raised to the office of bishop. There are five chapters only on Japan, others being on several countries. "The Land of the Rising Sun; Yokohama; Benkei the Giant; Under the Mountains to Lake Biwa; Arima the Crater City" will suggest the contents of the five chapters.

* * * *

We have a grievance against *The Japan Evangelist*. We noticed, several months ago, that material from *Mission News* was appearing in the *Evangelist* without being credited to us. We called attention to the fact, and more care was promised. But the October number of the *Evangelist* goes far ahead of anything we had discovered in the line of reproducing our articles without giving any credit. We are glad to have the articles given wider circulation, but we wish full credit, every time.

* * * *

A new Sunday-school was started under the auspices of the Woman's Evangelistic School, Nov. 6, just beyond the Minatogawa Park, Kobe; it is located in an unevangelized part of the city, where Christianity seems to have a good reputation, thru the residence there, for some five years, of the family, in whose house the school is held. The husband has been deacon in Tamon Church. Eighteen hopefuls were assembled the first Sunday. Their ideas about creation were interesting; some declared that Amaterasu created the world, while others thought it sprang from other sources.

PACIFIC

"My New Gospel," by Miyazaki Toranosuke, the Prophet, is a good sized volume of a dozen chapters or more, done into English by Takahashi Goro, of whom we used to hear frequently twenty years ago. But Miyazaki is a new light to us, within the last few years. "I, Miyazaki, have appeared on the stage to work an important revolution in the spiritual drama," begins this new gospel, which proceeds to reveal the fact that Miyazaki is superior to the Buddha and the Christ—the quintessence of both, with loftier qualities superadded. America, with her Dowies and her Sanfords, has her rival in Japan, with her Miyazakis and her Matsumura Kaisekis.

* * * *

Mr. Asahiro Muramatsu enters on the fourteenth year of his work for ex-convicts, with smiling face. On Sep 17, he received recognition from the Department of Justice, which carries with it an annual grant of one hundred and fifty *yen*. This is not only a well deserved recognition, but an asset of more value in cash than the amount it brings. It will lead Japanese to contribute more generously than has hitherto been the case. We feel very decidedly that the Japanese are remiss in not supporting this institution at all adequately. It is a shame for them to allow foreigners to bear the brunt of the burden. The Japanese conscience and public opinion have not yet developed to that stage where they take any special interest in charitable enterprises for the reformation of criminals. It is gratifying, however, that there are signs of slight improvement. The Japanese manager of a large company has contributed one hundred *yen* this year, and has promised to do the same, next year.

* * * *

We suppose it is not often that the most favored enjoy the privilege of attending a golden wedding. We have had just two invitations—one in the homeland and one in Japan. The latter was on occasion of the celebration, Nov.

1, at Ikuta Church, Kobe, of the jubilee of Mr. Sasuke and Mrs. Nao Mitani's marriage, who joined in their long and happy union at the ages of twenty-four and eighteen, respectively. They have been active Christians since middle life, being among the earliest at Kobe. They have a son, Rev. Tanekichi Mitani, who has been an energetic Christian worker for many years. The invitation was a neat letter, in *thirteen* lines of gilt characters—almost wholly Chinese. Gilt fans bearing likenesses of Mr. and Mrs. Mitani, Proverbs 10:27 and 14:27, the date, and *kinkonshiki kinen* (golden wedding memento), were presented to their friends. Later, Mr. and Mrs. Mitani had their photographs taken. Both enjoy excellent health and are really not much older than many Japanese at fifty. If all of us went thru life as they have gone, without any recourse to tabloid, soloid, vaporole or other therapeutics, physicians and hospitals would languish.

* * * *

Those who have never experienced a severe flood in Japan, may gain a vivid idea of a portion of the victims' experiences, by reading an interesting description by Dr. DeForest, in the *Japan Mail*, Oct. 1, of his observations on a trip into a devastated district in Miyagi Province, where he estimates the loss at six million dollars. Some of the farmers' land was ruined, so that it can not be worked for years.

"Amid these most disheartening scenes I heard one very sweet story about Mayama Village, which was the only one of nine completely saved from disaster, by a protruding foot-hill that kept the torrent away. Five years ago, during the famine, this village suffered heavily and has not yet recovered. But, now, seeing the suffering of all the other villages, the people, out of gratitude for the kindness formerly received, collecting whatever they could give, bedding, rice, pickles, wood, and cash, took them to the county office for distribution. That this poverty-stricken village of two hundred and seventy-one houses should give, un-

solicited, in cash alone, forty-six dollars, and that the school children should catch the same spirit, to the extent of contributing three dollars and a half, are facts that appeal strongly to our sympathetic admiration."

* * * *

Ten years ago Tateki Owada's *Tetsudō Shōka*, Railway Song, was in every book-shop in Japan, if not in every child's home. It consists of sixty-six stanzas set to a lively tune, which tens of thousands of children have sung. It was the inspiration of a poet to cast into this form knowledge of the history, natural beauty, religious centers, works of modern progress, famous local products and other subjects of note, along the Tokaidō railway, by which the children of the land will learn all this without realizing any of the effort necessary to get it out of text-books at school. Kyoto is reached at the forty-sixth stanza:

46. Tōji no tō wo hidari nite
Tomareba Shichijo Station
Kyoto! Kyoto!! to yobitatsuru
Ekifu no koe mo isamashiya.
47. Koko wa Kwammu no Mikado yori
Sen yū yo nen no miyako no chi
Ima mo kumoi no sora takaku
Aogu Seiryō, Shishinden.
48. Higashi ni tateru Higashiyama
Nishi ni sobiyuru Arashiyama
Kare to kore to no fumoto yuku
Mizu wa Kamogawa, Katsuragawa.
49. Gion, Kiyomizu, Chionin,
Yoshida, Kurodani, Shinnyodō.
Nagare mo kiyoki minakami ni
Kimi ga yo mamoru Kamo no Miya.
50. Natsu wa suzumi no Shijo-bashi,
Fuyu wa yukimi no Ginkakuji,
Sakura wa haru no Saga, Omuro,
Momiji wa aki no Takaoyama.
51. Biwako wo hikite tōshitaru
Sosui no kōji wa Nanzenji,
Iwa kiri-nukite fune wo yaru
Chishiki no shimpo mo miraretari.
52. Jinja, bukkaku san-sui no
Hoka ni Kyoto no bussan wa
Nishijin ori no Ayanishiki
Yūzen-zome no hana momiji.
53. Ōgi, oshiroi, Kyoto-beni
Mata Kamogawa no sagishirazu
Miyage wo sagete izatatan
Ato ni nagori wa nokore domo.

The general idea is: As you come to Seventh Street Station, Kyoto, with Tōji Pagoda on the left, you hear the station-men shouting briskly: "Kyoto! Kyoto!!" From the days of Emperor Kwammu it was the capital for over a thousand years; even to-day the imperial palace rises lofty as the sky; to the east are the Eastern Hills; to the west, towers Mt. Arashi, with Kamo and Katsura rivers between; several famous temples are named; a distinguishing pleasure of each of the seasons is mentioned; modern progress is indicated by the Biwa canal cut thru the mountains. Shrines, temples, river and mountain scenery, figured brocades, dye-products, with fans, pomades, and fresh water fish are enumerated among the specialties of Kyoto, whence one departs with regret.

The author died Oct. 1. He was a recognized authority on Japanese classical literature. Born in Uwajima, he was educated at the Hiroshima School for Foreign Languages. He took up his residence at Tokyo at the age of eighteen, and lived there till death. He acquired fame, and became professor in the Imperial University. He was also a teacher at the Higher Normal School and at some girls' high schools. He composed many songs.

Personalia.

Miss Abby Maria Colby returned to Japan, via Europe, on the *Prinzess Alice*, reaching Kobe, Oct. 28.

The engagement is announced of Mr. John Starr DeForest to Miss Camille Estelle Pinder, of Key West, Fla.

Miss Martha Jane Barrows returned to Kobe, Oct. 2, by the *Siberia*, after about three years' absence in the home-land.

Miss Florence Cozad Newell is in her last year at the high school, Oberlin, O., where her sister, Harriet, is in the second year.

Dr. and Mrs. DeForest spent about a month in Christian work in Korea—an

account of which appears elsewhere in this paper.

Rev. and Mrs. William Leavitt Curtis arrived at Yokohama, by the *Chiyo Maru*, Oct. 23, and have reopened Niigata Station.

Mrs. Mary A. Ament, member of our North China Mission, returned to China by the *Minnesota*, visiting at Kobe and Kyoto, Oct. 6—8.

Mrs. Charles R. Hager, of our South China Mission, passed thru Kobe, Oct. 29, on her way to rejoin Dr. Hager in California, where he is slowly recovering his health.

Rev. Henry James Bennett and Mrs. Bennett arrived at Yokohama, Sep. 15, by the *Inaba Maru*, and, after a short visit at Osaka, they returned to their station, Tottori.

Mrs. Agnes Donald Gordon returned from furlo, by the *Inaba Maru*, reaching Yokohama, Sep. 15. After a visit with her daughter, Mrs. Bartlett, at Otaru, she returned to her work at Kyoto.

Miss Harriet Agnes Taylor has been located at Tottori, for the autumn, to help out in the kindergarten temporarily, until a suitable Japanese kindergartner is found, and to study the Japanese language.

Mrs. Inman, the new music teacher for Kobe College, planned to arrive with Mr. and Mrs. Curtis, by the *Chiyo Maru*, but was detained, almost at the last moment, by the sudden illness of her aged mother.

Mr. Justus Wellington Newell has removed from Oberlin, and has entered the junior year at Williston Academy, Easthampton, Mass., where his father preceded him. In his interest in athletics, the son seems also to be a chip of the old block.

Miss Anna L. Hill, who has had experience in educational work at Yokohama, has been employed by our Mission to teach in the Baikwa School, Osaka. She resides with Miss Marion Frances Allechin, 31 Kawaguchi Cho, Osaka, with whom she is associated in the school.

Miss Flora E. Strout, of Baltimore, who has been international W. C. T. U. secretary for Japan, during several years, sailed for home, from Yokohama, Oct. 18, by the *Empress of Japan*. Miss Strout is a Congregationalist, and has done efficient work in Japan. We should be glad to have her return.

Rev. Doremus Scudder, D.D., pastor of Union Church, Honolulu, and formerly member of our Mission, issued, several months ago, thru the Revell Company, a little volume, "The Passion for Reality," into which he packed six chapters of sane, sometimes striking, always stimulating statements of vital Christian truth. The book carries conviction that the old gospel is not threadbare nor hackneyed, but practical and vital to this generation.

Miss Edith Curtis, daughter of Rev. William Willis Curtis, former member of our Mission at Osaka, Sendai, and Sapporo, from Nov. 23, 1877 till Nov. 24, 1896, except for an extended interval in America, graduated from Oberlin, last June. "She has been particularly well fitted for evangelistic and Biblical work, and is now taking a few months of special study at Yale." She has been appointed to our Mission, and is expected to arrive in Japan next spring.

Miss Nina Claire Stewart, member of our Mission at Okayama and Kobe, from Oct. 29, 1891 to Apr. 9, 1897, visited Mrs. Owen (Miss Helen Eliza Frazer) Davies, at the latter's home, Uxbridge, Ontario, during the summer,—the first time they had met since parting fourteen years ago, in Japan. Mrs. Davies, who was married at Toronto, in 1905, was a trained nurse, and formerly presided over the Nurses' Training School at Kyoto; she was a member of our Mission from Oct. 13, 1891 till July, 1896.

The members of the Mission will sympathize with Mr. Saijiro Sawa, in the loss of his oldest child, Mr. Hajime Sawa, who died of dysentery, Oct. 11, aged twenty-six years. We may almost say that this was a Mission child, since Mr. Sawa entered the employ of the Mission in Apl, 1882, and has remained with

us ever since. He was associated with Mission Treasurer Jencks, at the time of the birth of this son, and the family still has a little English book which Mr. Jencks presented to the baby.

Rev. Orramel Hinckley Gulick, of Honolulu, celebrated his eightieth birthday, Oct. 7, receiving congratulations, among others, from some of his old associates in our Mission. Mr. and Mrs. Gulick were members of our Mission, at Osaka, Kobe, Niigata, Okayama, and Kumamoto, from Mch 3, 1871 to July 16, 1892. They were the oldest members, in point of age, and, with exception of the Greenes, in point of entrance to the Mission. He was pastor of our Mission Church for three periods.

Rev. Wilbert Webster White, D.D., gave several lectures at Kobe and other cities, at the beginning of last month, on his return from China to the United States. Dr. White is a most energetic speaker, with unusual power to hold the attention of sympathetic, educated, English audiences. He has an attractive personality and creates an impression by his earnestness. "He is master of his subject, but not of his material," as an old missionary put it, with the result that he invariably exceeds a proper time-limit, and tends frequently to confusion, especially of Japanese, by introduction of parenthetic remarks.

Rev. Francis Marion Price and his wife, Mrs. Sarah Jane Price, for many years missionaries of the American Board, but for the last three years in a pastorate at Berkeley, Calif., spent several days in Kobe, Nov. 1—3, *en route* to Tai Ming Fu, Chihli, No. China, where they once more enter upon mission work in connection with the South Chihli Mission, organized in 1896, and now under the directorship of Rev. Horace W. Houlding. Mr. and Mrs. Price are not new laborers in China. They were formerly members of our Shansi Mission, where their brother Rev. C. W. Price, and his family, were martyred in the Boxer Uprising, in 1900. They have also had missionary experience in some

of the islands of the Pacific. He translated the Gospels, Acts and Psalms into Chamoro, or the language of Guam, and a fine edition has been published by the American Bible Society.

Thirtieth Anniversary Reunion of the Woman's Evangelistic School.

In recent years our school has changed so much, with new buildings and new teachers, that we have wanted to have our graduates come back for a reunion, and remain long enough to feel that the old school and new school are one, and that this is their School Home. This seemed to be the auspicious year, for there was a strong concatenation of events—our Thirtieth Anniversary, Miss Barrows' return, after a three years' absence, and the Annual Meeting of the *Kumi-ai* churches, in Kobe. We invited the graduates to be with us from Oct. 1—11, the first five days, for the Annual Meeting, and the six days following, for our Reunion.

Miss Barrows' arrival was just in the nick of time, for, tho, with the perversity of steamers, she came on Sunday, yet it was just in time to go from the steamer to the communion service at Kobe Church, where eight hundred partook of the emblems, in the church which she helped to mother in its earliest days.

Our graduates returned, twenty-seven strong, two of them coming from Korea specially for the meetings. Most of them staid in the already full dormitory, and graduates and pupils had ample opportunity to become intimately acquainted.

The daily program was a prayer meeting in the morning with a spiritual address, followed by two lectures, with an intermission for recreation, during which tea was served; in the afternoon, two lectures, and, in the evening, meetings of a more informal nature. There were quite a number who were not graduates.

who attended all the meetings, and there was always an audience of fifty or sixty earnest, Christian workers. Being at this time, we were able to secure such a galaxy of speakers as would have been difficult at any other time. The program was a heavy one, but we endeavored to so group the subjects that each day should make its own impression. Omitting the evening meetings and the shorter addresses, which, in many cases, were as helpful as the lectures, the program was as follows :

Oct. 6, a.m. Mr. Ebina, Sources of the Character of Christ ; Mr. Kozaki, Methods of Bible Teaching. p.m. Mr. Gulick, Edinburgh Conference ; Mr. Ebina, Paul, His Character and Work.

Oct. 7, a.m. Mr. Matsumoto, Francis of Assisi ; Mr. Watanabe, Teachings of Jesus. p.m. Dr. Amako, Prevention of the Spread of Tuberculosis ; Miss Cozad, Anti-Tuberculosis Campaign.

Oct. 8, a.m. Mr. Yokogawa, Church and Society ; Mr. Cary, Christianity and the Social Problem. p.m. Mr. Cary, Preparation for Teaching a Bible Lesson ; Mr. Nagasaka, How to Conduct Meetings.

Oct. 10, a.m. Miss Moriya, Temperance Instruction ; Mr. Mito, Sunday-school Methods. p.m. Mr. Mito, Sunday-school Instruction ; Mr. Miyagawa, How to Study the Bible.

Oct. 11, a.m. Mr. Miyagawa, What is the Meaning of the Spiritual Life ? Miss Moriya, Various Methods of W. C. T. U. Work ; Mr. Osada, The Work of the Bible-woman. p.m. Closing Meeting.

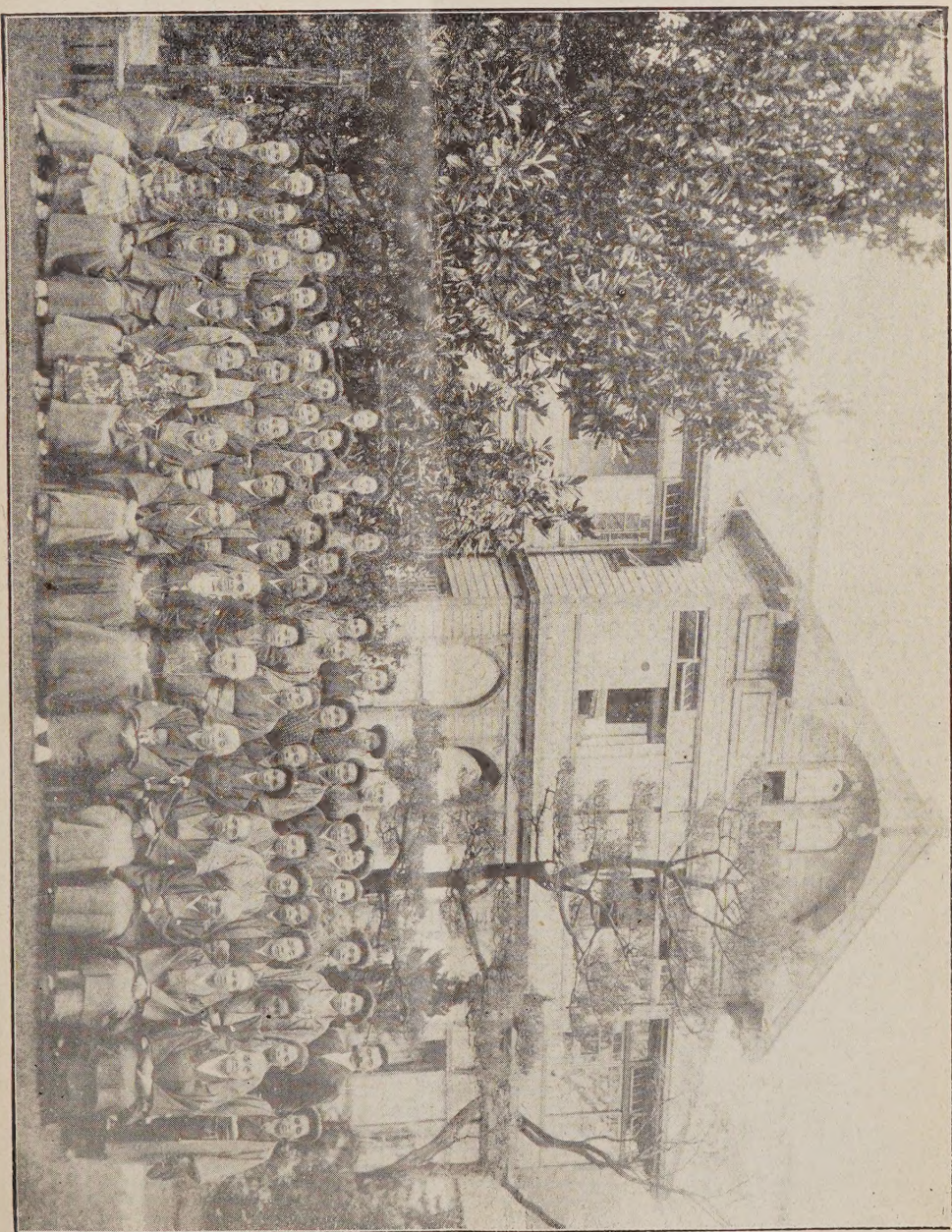
We were interested in going over with the graduates, the history of the school, and in getting many items of interest from their recollections. The school, the first one of its kind in Japan, was opened in 1880, by Miss Dudley, in a little house rented for the purpose, below the present Kobe Church. She and Miss Barrows, at the time, lived in a rented house, where the Episcopal Girls' School now stands. There were six women

in the class, five of them being boarders. The school was discontinued during Miss Dudley's furlough, Miss Barrows being obliged to return to the Girls' School, but was reopened in 1884, where it is now. Miss Dudley and Miss Barrows moved into the Gulick home, No. 59, built in 1874. The old printing house of the first Christian newspaper in Japan, the *Shichi Ichi Zappo*, was remodeled for the school building. In 1887, the main school-building was built, to be replaced, in 1908, by our present building. The largest number in the school at one time, was in 1888 ; thirty three boarders and five day pupils. In studying the series of photographs of these thirty years, we were struck with the fact that, as the years pass, the age of the pupils has decreased, and the statistics have shown that, from year to year, the proportion of those continuing in direct work has increased. The banner class graduated in 1893. Of ten graduates, one died, and the remaining nine have each worked seventeen years. It was found that the average time of work of the seventy-six graduates, was about eight years, the aggregate number being just six hundred years. Of the living sixty-seven graduates, forty-five remain in some form of direct Christian work, many of them as pastors' wives. Seven have retired, on account of old age, and eight, on account of marriage, to Christian men, however, and seven, for other reasons. Altho twenty-two have dropped out of the direct work, the number is more than made good, for there are twenty-six former students who did not graduate, who are engaged in direct work.

(MISS) GERTRUDE COZAD.

Matsuyama Matters.

If it was a pleasure to get away for the summer from the heat of this south-land, it was no less a pleasure to return to these bright skies and autumn



GROUP OF TEACHERS, GRADUATES AND PUPILS AT THE SHUYOKAI, OCT. 1-11, 1910,
KOBÉ WOMAN'S EVANGELISTIC SCHOOL.

glories,—especially after the drenching experiences at Karuizawa. The waving grain of the fields is much better for eye and ear than the raving groan of the floods.

The churches took no vacation, and in their work they were much benefited by the presence of three theological students, Messrs. Soma, Kondo and Yamada, who acquitted themselves well. The benefit was mutual, apparently, and the young men returned to school much encouraged in their purpose. Mr. Akaiwa was welcomed back to Gunchu, after a year of special study at the Dōshisha; while Mr. Hamada spent the summer at Tokushima, looking after the *Kumi-ai* interests in that city.

The Girls' School and the Night School opened the new term in a very satisfactory and auspicious way. The *Dōjōkwan* has no vacation; but Mr. Omoto attended the Nagoya conference of social workers, and took an honorable part in the proceedings, his speech being printed in full in their magazine, and referred to frequently by subsequent speakers.

Matsuyama Church was fortunate enough to get the services of their former pastor, Mr. Tomita, during the summer. His departure, however, left the church in the anomalous position it has been in for the past nine months,—having a pastor, yet pastorless. For Mr. Nihei still clings to his mountain retreat, where he hopes to be able, by study, meditation and prayer, to “experience God.” His aims are, no doubt, lofty and pure; but he seems to be waiting for some sort of Damascus-road experience, and believes that he can better find it among mountains than among men. We trust that he may yet be able to return with new spirit and power, to his church.

The *Sōkwa*i and Workers' Meeting being so near as Kobe, this year, naturally drew about all the pastors and evangelists from this island, and they all returned with fresh ideas and enthusiasms for their fall work. Mr.

Aono alone remained behind, because of the invitation that came to him from Osaka Church, to stay for a few weeks and help in special work there.

I have made one trip this fall, covering most of this field, touching at Komatsu, Saijo, Niihama, Imabaru, Marugame and Takamatsu, spending some days at Marugame because of Mr. Aono's absence. Our Bible-woman, Miss Ohashi, who has served here faithfully for some years, we have now lost, thru some successful poaching upon our preserves. If any reader knows of domains where counter-poaching can be done with any likelihood of success, information will be gratefully received, —and no questions asked.

I was unable, on this trip, to fill appointments at Sakaide on account of cholera prevailing there. About thirty deaths had resulted. Up to the time of my visit, the dread disease had not entered Marugame; but the day before I left, a case was discovered, which led to the closing up and disinfecting of a dispensary only two doors from the hotel where I stopped, and which had been visited by the victim. The whole street was put under surveillance, and I counted myself fortunate to escape quarantine.

At Takamatsu, the new pastor, Mr. Shiraishi, has made a good start, but is much hampered thru lack of a church building. This city ought to be the center of a strong work, and can no doubt be made such without in any way interfering with the work of other churches already established there.

One of the incidental pleasures of a country trip here, is the pleasant traveling companions one is usually thrown in with on the steamer, in that enforced intimacy that only steamer travel can produce. “Steamer friends” is a whole chapter by itself; but on this last trip I fell in with a gentleman who had spent the past thirty years in New York, making a trip to Japan every year. Tho not himself a professed Christian, he showed where his heart is when he

produced from his satchel several books he had been reading with interest, and from which many extracts had found their way into his note-book. Among those books were President Harada's "Faith and Ideals," and Mr. Miyagawa's commentary on the Gospel of John. It so happened that I also had a commentary on John in my satchel; and I think there were few steamers plying the Inland Sea that day that were any better supplied with commentaries than the *Ehime Maru*.

Ehime Ken seems to be becoming a sort of Mecca for Cabinet officers. Baron Oura, Minister of Commerce and Agriculture was recently here; and soon Baron Goto, head of the Communications Department is expected. This latter visit has its bearings upon our evangelistic work, as it is in connection with the proposed Shikoku Railway.

And while recording visits of famous men, I must not neglect to enter the name of our MISSION NEWS Editor. It was a pleasure to welcome Mr. Stanford back to this, his old stamping ground, and to enjoy for a few days his social presence, and borrow some of his fund of wisdom for the benefit of a few local problems now up for solution. Thanks, Stanford; come again! And if any of the Mission would like to see how nice a freshly-painted house can look, they are invited to come and inspect No. 52.

H. B. NEWELL.

Harvesting in Hyuga.

The Hyuga farmers are rejoicing in the large rice crop they are harvesting this year, and in its fine quality; in their joy they have forgotten the toilsome months of seed-sowing and cultivation.

The past week has been a glad-harvest week for some of our Hyuga churches, the result of much sowing and careful nurture. On Sunday, Oct. 9, the Takanabe Church was made very glad by

the addition to its members of thirty-one by baptism and eleven by letter. This about doubles its membership. Nearly all of these were married people, and among the most influential of the town.

On Oct. 11, the Tsuma group was increased by eleven baptisms and four additions by letter. This brings their number above twenty, and there is a good number left of the large class which has been studying for a year or so, specially in preparation for church membership.

Nobeoka added two to its membership by baptism on Sunday, Oct. 16.

There have been no special meetings working up this revival interest. It is only the result of regular preaching, Bible-study and prayer, of the kind the Holy Spirit could use to bring people to a saving faith. The Takanabe field has been without a regular pastor for five years, but has been supplied by more or less regular visits from Miyazaki. But they have kept up a fine Sunday-school, and weekly services of prayer and Bible-study. During the past year Mr. Takahashi, the missionary's evangelistic associate, has spent five days there, twice a month; and, in the interval, Mr. Nishiuchi, employed by the local ethical society, has helped some, with preaching and Bible explanation at the church, besides his use of the Bible in his work. The Lord has been the chief worker, hence the result. These fifty-nine, plus the fifty who united with the Miyazaki Church in May, after three weeks of special meetings, plus a few other additions during this year, make an aggregate which encourages us to work and pray on in expectation of still greater things. "It is the Lord's work and is marvellous in our eyes," and we can count on a continuance of it.

We have to record the loss of Mr. Okamoto from Miyakonojo. He goes to Saseho, to shepherd the *Kumi-ai* flock there, which the *Dendō Gwaisha* has just begun to help. He has been in Hyuga six years, and in Miyakonojo four of the

six. His going will increase the work of the missionary and his associate, till a suitable successor can be found for this, our largest, and, next to Miyazaki, our most important town.

Mr. Sugiura's coming to pastor the Kobayashi field is one of our gains. He reports the outlook there as very encouraging.

Another gain is the coming of Miss Talcott and her Japanese helper. They reached Hyuga on Oct. 15, and spent Sunday and Monday in Nobeoka, then two nights in Takanabe, on their way home to Miyazaki—their "home" till spring, at least.

Another gain is in the health of Mrs. Clark, a steady gain during the year; she ventured to go with her husband on this tour northward, spending a week in this way, with only encouraging results.

My good lantern has helped me in six meetings, in the twelve days of outing.

Four of these have been out of doors, the last at Kadogawa, shaded from the moonlight by the long, thick branches of some immense pines, under which almost the whole town seemed to be gathered, tho in busy harvest time.

CYRUS A. CLARK.

Hokkaido Seed Sowing.

In Sept., 1909, a visit to a company of a score of Christian brethren in Pompira took me over some one hundred and fifty miles of country, that seemed hardly touched at all by Christianity. The population was so sparse, the distances so great, and our forces so meager, that there was no hope of getting evangelists to locate and do the work.

From that time, however, it did seem feasible, if funds could be secured, for a company of us to make a leisurely trip



DEDICATION CONGREGATION, CHURCH OF CHRIST OF POMPIRA,
SEPTEMBER 25, 1910.

[This edifice was built by a church of twenty-seven members, organized September 19, 1909. The church has never had a paid minister, but it maintains a Sunday service and a Sunday-school—sometimes two Sunday-schools—for children. The building represents a good deal of labor and about eighty-five dollars (170 yen) in cash. It is a modest meeting-house, but admirably fitted to the locality and the conditions.—G.M.R.]

through all this territory, to preach the gospel in as many places as possible. In May, the Mission enthusiastically approved the plan, and made up a small fund for the purpose.

With two Japanese associates I spent about twenty days in going over the same journey, down the Teshio River, and through the west coast towns of the province, evangelizing literally, according to the leading of the hour. All sorts of meetings were held and in all sorts of places; now, a single fellow traveler as we journeyed, and, then, a theater meeting with hundreds of listeners; here, a little company in our rooms at inns, and, there, a larger audience in a school house. With a single exception, caused by drink, a quiet and sympathetic hearing was everywhere given us.

A few church members who had long been separated from their church fellowship, and who had perhaps failed to declare, in their new surroundings, their faith, made themselves known to us, and rejoiced in an hour of Christian fellowship with us. Another few souls were earnest seekers after the truth, prepared beforehand for the gospel, and ready to accept it as far as they have learned.

There was eagerness for Christian literature, far beyond what we had anticipated. The first time we offered Testaments for sale, in a little meeting of twenty people, thirteen copies were eagerly purchased; and our little stock proved pitifully insufficient.

In almost every place preparations for the meetings were made by the people of the place, strangers to us and strangers to the Way. But they gladly arranged for our preaching, heard the Word gladly, and eagerly besought that we come again. If this wider seed sowing may be judged from this, our first experience at it, it would seem to be one good way to evangelize. And the next question is how to conserve the results. Possibly the results may wisely be left to themselves.

GEORGE M. ROWLAND.

Touring in Chosen.

Spending Sunday in Fusan, Mr. DeForest preached to the Japanese and had conversations with several. The Station Master telegraphed ahead that we were going to Seoul, and what was our surprise to have a friend formerly in Sendai, meet us several stations before we reached the capital, and to find on the platform, Mr. Niwa, of the Y. M. C. A., waiting for us. We were conducted to Miss Pinder's home for missionaries, where we have been very comfortable indeed. Another surprise was meeting two Christians, whom Mr. DeForest baptized in Osaka, nearly thirty years ago.

Owing to the absence of the pastor and Bible-woman, who had remained in Japan for special meetings, after the annual meeting of the *Kumi-ai* churches, our work was of a slightly different character from what it might have been otherwise. Mr. DeForest preached once in the church, once at the Corean Y. M. C. A., and another evening at the Japanese, and Mr. Niwa took him to speak to the railroad men at Ryuzan, an important junction and the headquarters of the army. I spoke to the women on Sunday afternoon.

As Mr. DeForest was desirous of learning what Japan is doing in various lines, an official in the Educational Department was sent to conduct us to primary, middle, girls', and Normal schools, as well as to a foreign language school, which has been established for fifteen years, and where a native of each country teaches French, German, English, and Chinese. Coreans have the chance to attend any of these schools without tuition, and there were no Japanese pupils in them.

An official of the Forestry Department, whose family live close by us in Sendai, told of the government's work in that line, and of the five million trees planted in Seoul and neighborhood alone.

We lunched with some Christians, with our military friends from Sendai, and with the Resident General and Mrs. Terauchi.

Mr. Niwa was desirous that Mr. DeForest should speak to the railroad men up the line to New Wiju, and made arrangements for so doing, but, being suddenly ill, he could not carry out the original plan, and he was not with us at Songdo (Kaijo). However, he has joined us here at Pyengyang, where Mr. DeForest preached yesterday twice, and I spoke in Japanese to the Korean women, who attend our church, the interpreter being a young Korean who learned Japanese in the foreign language school of which I have spoken.

There were seven baptisms yesterday, only one of them being that of a Japanese. If our work grows among the Koreans, there will arise necessarily some problems to be solved. The hymns sung were those that were in the Korean hymn-book also, and both languages were used at the same time in the same tune.

After addressing the railroad men to-night, we go on for a meeting of a similar nature in New Wiju to-morrow, and return here for another preaching service in this church, and, later, for more in Seoul.

Just now there is a special evangelistic campaign thruout the country. In Seoul alone there were fourteen simultaneous services in the evening, and various early morning prayer meetings.

In the first two weeks two thousand three hundred people had professed their intentions to follow Christ. On a national holiday the students in the Y. M. C. A. went out to do personal work, and brought back seven hundred names of those who made them the same promise. These are given to the churches to be looked out for and taught.

It had been hoped that, at the same time, a similar effort would be made in the Japanese churches, and, without any previous arrangement, missionaries from the Methodist, Presbyterian, and Congregational Missions were in Seoul at the same time.

The autumn weather is ideal, as usual, at this season, and that adds to our comfort, as well as does the hearty welcome we have had from the many

Japanese, some of them old acquaintances and some new, and from the missionaries of different Boards; and I can't omit the smiles I could understand better than the words of Christian Koreans returning from their church, who knew or guessed that we were missionaries, and greeted us as such.

(MRS.) ELIZABETH S. DEFOREST.

Okayama Happenings.

The month of October has been a busy one in Okayama, because of the preparations for the coming of the Emperor, Nov. 12th, and the military maneuvers, as well as the usual autumn athletic sports in most of the schools, but the Christians have other things to report.

For several months, the city police have been trying to start a young men's club in Hanabatake, which shall be conducted by the people themselves, for the improvement of their district. This has been accomplished, and their first meeting was held, Oct. 3, in our school-rooms, with an attendance of over three hundred. The Chief of Police addressed it; also, a teacher and a doctor living in the district. This organization will do much toward the general improvement of Hanabatake, and while we did not start it, we feel that it is a growth from some of the seeds we have planted.

October 6, Okayama Church celebrated its thirtieth anniversary, and the opening, for Sunday-school use, of the new building, which has been erected chiefly by the efforts of the women. Mr. Miyagawa, of Osaka, gave the anniversary address, speaking of the Okayama Church as the center of Christian influence in all this part of Japan. His address was followed by congratulations and poems written for the occasion; and the choir, trained by Miss Wainwright, gave some good music. It was stated that Okayama Church stood first, this year, in the *Kumi-ai* body, for it had over two hundred baptisms. This is not a sleeping church.

During the next two days came the meeting of the *Chugoku Bukwai*. The attendance was small, as a number of the churches are without workers. Two questions were considered: "How to carry on effective special evangelistic work," and "In what way can all denominations be united in the one work of evangelizing Japan?" The two evenings were devoted to special preaching services for the people of the city.

The Christian charity work in Hanabatake has taken a new name, and is now the *Okayama Hakuai-kai*, with its different branches as before. The work is not only for the people of Hanabatake, but for any poor who need such assistance, so the broader name seems a better one, and we think it will be better liked by the people of the neighbourhood. The kindergarten has been given up completely, and in its place a day-nursery, with eighteen applicants for entrance, is just being started, which, we think, will better meet the needs. The new building for this work, and the home of some of the workers, having been completed, was dedicated Oct. 15, and, in connection with it came the twentieth anniversary of the very beginning of this work for the poor. The latter was somewhat ahead of time, but this did not trouble the Japanese mind, as it was more convenient to have the two together. Every one was much pleased that Charity Inspector Namai Takayuki was sent by the *Naimusho* (Department of the Interior) to address us, and make a thorough examination of our work. I was told that this had not been done for similar anniversaries. Mr. Namai was surprised to find the work so well established, and expressed satisfaction with what we are trying to do.

Oct. 15 was a beautiful day, and the anniversary was attended by many friends and patrons of the work. Mr. Onoda, for years the *kocho* (principal) of the school, gave the history of twenty years, telling of the beginning, which was giving picture papers to the children, even though stones and mud were

thrown at us, and we were called *ketojin* (hairy foreigner). After several months of this work and some calling in the homes, a successful Sunday-school was started, which has grown into the institution of to-day, with its evangelistic work, primary school, sewing school, free bath, dispensary, and home for the sick poor, and, the last addition, the day-nursery. We started with nothing, but thanks to kind friends, we now own a large plot of land, with buildings valued at over 7,000 *yen*. All are paid for, and there is no debt anywhere. We felt we had much to be thankful for.

On Sunday, after Sunday-school, Mr. Namai came again, and gave a helpful and encouraging talk to the workers. We do not intend to enlarge the work any more, but to put our strength into carrying on each department better.

The Northern Chapel, where Miss Wainwright works, has a happy face this fall, because the preaching services are attended more regularly, and the talks are listened to with more interest. Also the soldiers' Bible class held there, has increased in numbers, and in desire to hear the gospel truths.

(MISS) ALICE P. ADAMS.

The Annual Meeting of the Kumi-ai Church.

The singular term *church* is used advisedly. The official translation of *kyōkai*, which may be either singular or plural, is churches. But the fact that these churches are represented by an interim committee with power to act; that they authorize an annual assessment upon each church and chapel; and that, whether tacitly or by open vote, it has come about that ordination to the ministry is performed at the annual meeting of the whole church, or, less frequently, of the Association—all this seems to render appropriate the use of the singular term denoting one compact body.

The Workers' Meeting, which always immediately precedes or follows the

annual meeting, was held at a fine inn, on the beautiful beach at Maiko, ten miles west of Kobe. Here, for four days, we enjoyed a wonderful degree of fellowship. We sat together at the early morning prayer-meetings; we listened, seated in a large circle, to Mr. Ebina's Christological discussions, which exhibited his deep reading and brilliant mind, as clearly as his annual sermon on "Blessing through Christ" showed his spirituality; and we heard each other give expression, in brief and often witty-talks, to the experiences and thoughts of the past year. But after all our chief blessing from the gathering was the fellowship. From the time when, at 6 a.m., we met twenty-five of our friends in the bath, through the three meals taken together, to the time of retiring, we were all together; old friendships were renewed and new ones made, and a feeling of power came over us as we felt this new sense of oneness in the work through our common Master.

The annual meeting was held in the Kobe Church, with ninety-nine delegates, of whom the lay element was somewhat in the minority. Besides the regular delegates, there were fifty-four corresponding members, of whom seven were missionaries from outside of Kobe. The burning question was the evangelizing of Korea, but the subject of church union was a close second in interest. It was voted to invite the other denominations to confer with the *Kumi-ai* body on the subject of organic union. One very pleasant item of business was the vote to send a cable-gram of congratulation to the American Board, then about to assemble for its hundredth anniversary. Three men were ordained to the ministry at one of the sessions. The Women's Missionary Society, which, though young, is proving itself an increasingly competent factor in work for and by women, held its annual meeting at this time. On Sunday afternoon the women's mass meeting, at the Kobe College Chapel, and the Sunday-school rally, at Kobe Church, were

well attended. The mass meeting for Christians, at which the funds for the special evangelistic campaigns for the coming year are largely raised, was a large and earnest gathering, which listened to the very able addresses of the leaders of the denomination, both pastor and lay, with the deep determination of going forward as far and as fast as possible, in the work of carrying the Gospel to Korea, a duty which annexation has only made plainer. It was a privilege to listen to an address by Rev. Dr. W. W. White, who spoke with his usual earnestness and force. The Sunday morning communion service, at which the annual sermon was preached, was an uplifting season for the five hundred Christians there met together.

Beside the usual conference exercises, advantage was taken of the presence of so many ready speakers to conduct meetings for non-Christians in the various churches of the city and vicinity. About one hundred and fifty sat down on the Kobe College tennis grounds, to a bountiful collation, to which we were invited by the Kobe Christians. This was followed by the social evening in the Kobe College Chapel. The fact that various sessions of this *Kumi-ai* annual meeting were held at Kobe College, suggests the delightful relations between the *Kumi-ai* Church and the Mission. Although graduated from any organic connection with the Mission, for which we are profoundly grateful, inasmuch as it shows the virility of the Church, yet the *Kumi-ai* Christians are increasingly ready to be cordial in their co-operation with the Mission. One missionary sat as delegate from the church of which he is a member, and three were invited to take part in the various exercises, besides helping with the music.

Attendance at these meetings would have revealed, even to an outsider, the reasons why the *Kumi-ai* Church is a large and growing body—namely, its personnel and its spirit.

CHARLES M. WARREN.

"The Christian Movement in Japan."*

This volume contains over fifty pages more than the seventh, and since the missionary directory of nearly eighty pages, is omitted, there is much more material relating to the direct work. Part I consists of 406 pages of the jubilee conference addresses; indeed, these are the feature of the book. They are valuable, but it was unfortunate that they were not published in a special volume, as was the case in 1900, on occasion of the great missionary conference; for, it is regrettable that the space allotted to the regular life and work of the Christian forces, needed to be so curtailed. The statistical tables appear to be full and satisfactory. A large number of appendices furnish important information on various topics. The editing has been in the best of hands—those of Dr. Greene, who has done practically all the hard, painstaking work, except in the gathering of statistics. In reviewing the previous volume, the *Japan Mail* wrote:—"In the past the chief editor, if

indeed he may not be called the father of the book, was the Reverend D. C. Greene, whose name has been connected with many of the best results of Christian propagandism in Japan, ever since the early seventies when he was associated with Dr. Hepburn and Dr. Brown in the task of translating the New Testament into Japanese." If it were needed, this would furnish assurance that the work is well done, and that the volume is indispensable to those who wish to follow the trend and know the status of Christianity in this land.

"A Modern Paul in Japan."*

This well-known biography of Sawayama, by Pres. Naruse, was published in 1893. A new impression of this standard book, along with a fresh introduction by Dr. DeForest and a brief addition by Dr. Greene, has appeared this autumn. Sawayama's Youth (Chap. I), Conversion (II), Ministry (III), Home Mission Work (IV), Woman's Education (V), Work in Niigata (VI), constitute the body of the work. The advertisement on another page, sets forth fully the nature and importance of the book.

* The Christian Movement in Japan. Eighth Annual Issue, including Papers and Addresses before the Semi-Centennial Conference Commemorating the Planting of Protestant Christianity in Japan. October, 1909. Edited by D. C. Greene and G. M. Fisher. pp. 675; issued Sep., 1910. Published for the Conference of Federated Missions. The Kyobunkwan, Ginza, Tokyo.

* A Modern Paul in Japan: An Account of the Life and Work of the Rev. Paul Sawayama, by Jinzo Naruse, with an introduction by Rev. Alex. McKenzie, D.D., and Rev. John Hyde DeForest, D.D. pp. 117, 60 sen, The Keiseisha, Tokyo.

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